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The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, JULY 26, 1917

NEW SERIES, VOL. XIX, NO. 30

The Watchman Examiner says if all the saloons in the land were closed no Baptist would lose his job.

Holly Springs had a good meeting last week and this. Pastor Zachert had to his help Rev. J. B. Leavell.

Dr. Luther Little, of Jackson, Tenn., is assisting in a meeting at Booneville. Pastor Parker has things in good condition.

The Blue Mountain Encampment this year was the biggest and best ever. It will be more fully reported in the other columns.

Brother R. C. Blalock, former pastor at Aberdeen, has accepted the First church at Bartlesville, Okla. He will start something out there.

Pastor B. E. Phillips preached in his own meeting in Brushy Fork church, Union Association. Three were baptized and more to follow.

Pastor B. A. McCullough baptized four at Mt. Vernon church, Amite county, in a meeting where he was assisted by former Pastor S. W. Sproles.

Rev. J. B. Leavell, it is said, resigned at Oxford last Sunday to accept the First church of Houston, Texas. He has done a good work at Oxford and has now a greater field.

Sunday, July 22nd, the Army Y. M. C. A. work was inaugurated at Montgomery, Ala., with Dr. Ben Cox, of Memphis, as director. The program included many army officers.

W. H. Barrett has been given a vacation for the month of August by his church of Mount Olive, Miss., during which time he will be engaged in evangelistic work in Mississippi, Alabama and Georgia.

The Young Woman's Auxiliary, of Brookhaven, sent in a good lot of pillow cases to the Baptist Hospital in Jackson. This is a beautiful Christian service the like of which we should be glad to chronicle often.

W. A. Chosholm has returned from Lake Geneva Assembly, where he finished his four-years' course in Sunday School work. He is now well prepared to follow out his chosen life work with joy to himself and help to others.

The convention of the Anti-Saloon League of America will convene in the City of Washington, December 4-6, 1917. Special low rates will be given by the railroads and announced later. An effort will be made to run a special coach out of Mississippi for this occasion.

The editor was with Pastor N. J. Lee at Rockport in a meeting for four days last week. There were two additions by letter, and the Christians seemed greatly helped. They are undertaking to build a church house and will do it, though few in number and young in the work.

The Baptist Commonwealth, of Philadelphia, owing to growing financial difficulties, has sold its subscription list and goodwill to the Watchman Examiner, of New York and Boston. This latter is a delightful Baptist paper and will serve well the new and enlarged constituency. Every issue is full of good things that really help in the Christian life and denominational work. Its usefulness and subscription list are growing.

Some pastors have been extremely short-sighted. They ought to know that the general circulation of a good church paper in their congregations would greatly lighten their own labors, and would also greatly increase their efficiency. It would inform their people on all forms of denominational work at home and abroad. The newspaper makes its weekly appeal for education, for missions, and for the general conduct of religious life. Every pastor can tell quickly when he is making his pastoral calls whether or not those on whom he is calling take a denominational newspaper. Those who do not are pitifully ignorant on all matters of denominational interest. Their children also are without knowledge or interest in the life and work of the denomination. In the case of such families the appeals of the pastor for benevolent objects are largely in vain. He is obliged to give information on matters of detail regarding which all intelligent Baptists are thoroughly well informed. It is not too much to say that the general circulation in any congregation of a good religious paper is fully equal to the services of an assistant pastor. It is as much the duty of a Baptist pastor to see that his people take a good Baptist paper as it is his duty to preach the Gospel, to administer baptism, or to observe the Lord's supper.—Ex.

The change of ministry in Germany does not indicate according to present advices any change in policy. It would seem that the people's desire for peace and for some share in the government was strong enough to force the former chancellor out, but not to put in one of different political purposes. The new chancellor, by his speech before the Reichstag, commits himself to a "German peace" which means war till Germany gets all it wishes, and to no present reforms in the voting privilege. This is all because the chancellor is not elected by the people nor responsible to them, but to the kaiser, to whom he owes his office. The change in men was merely to quiet the clamor for a while, but the day of reckoning, the day of the people's rights will come.

The free-will offering taken on the last day of the Sunday campaign in New York City amounted to \$120,390, and the executive committee has disposed of the sum in four checks, as follows: To the American Red Cross, \$32,381; to the Young Men's Christian Association war work, \$32,381; to the Young Women's Christian Association war work, \$55,300; for baseball outfits for American soldiers and sailors, \$426.—Ex.

The building committee of the Seminary church has let the contract for the finishing of the interior work on the church building which was erected a couple of years ago. The work is to be completed before July 22, at which time the annual meeting is to begin. The pastor, W. H. Barrett, will be assisted by J. N. McMillin, of Hattiesburg.

Rev. J. G. Murphy, for a short while representative of The Record, is now located as pastor at Georgetown, giving half time to nearby churches.

Rev. W. R. Cooper, of Sumner, is this week in a meeting at Summerland. He reports the new church building at Sumner progressing well.

W. L. Gentry, for many years a teacher in Carson and Newman College, has become president.

Prof. J. W. McKay, of Camden, accepts the position as teacher of sciences in the Hall-Moody Institute, Martin, Tenn.

Dr. C. C. Pugh assisted in a meeting at Learned last week, and is this week at Galilee church, Copiah Association, with Pastor Evans.

The Pinola church is in their annual meeting this week. Pastor Gilmore is being assisted by Pastor-Evangelist J. P. Williams, of Mendenhall. Everything bids fair to have a pleasant and profitable meeting.

The selective draft for the new army seems to have worked out successfully. From the names published it is evident that many of the best young men in the State are called to the service of the country.

We are in receipt of another batch of copy from the "People's Council." It is the wildest lot of palaver we have seen—a mixture of bad politics and poor religion. The scattering of such nonsense ought to be a cure for the disease.

Bay Springs enjoyed a good meeting with Dr. Webb Brame as preacher and Robt. Cooper leading the singing. Twelve were added to the church—nine by baptism. Brother Brame says he never had a better time than with this pastor and people.

The honor of representing Mississippi College in the State oratorical contest this year at the Crystal Springs Chautauqua was conferred on Mr. L. Bracie Campbell, a ministerial student, but Millsaps was represented by one of the Hebrew children and from of old they are hard to beat. Mr. Feibelman got the medal, though our man did excellently.

President Wilson pardoned the women pickets who had been sentenced to sixty days in prison for making themselves a nuisance about the White House. He did it upon the petition of their husbands, who represented that they had young children at home to look after. We seriously doubt if the young children will be better off with them around, or whether they went home when they were pardoned. Their highest ambition is to get themselves in the newspapers. We make no objection to woman suffrage, but surely no good cause can ever be helped by such display of unwomanly idleness.

The ruling of T. W. Gregory, Attorney General of the United States, is that "it is a Federal offense to 'cause intoxicating liquors to be transported in interstate commerce, except for scientific, sacramental, medicinal, and mechanical purposes, into any state or territory the laws of which state or territory prohibit the manufacture or sale therein of intoxicating liquors for beverage purpose,' although the state law may not prohibit such importation or may specially permit the importation of intoxicating liquors in designated quantities. Every form of transportation is forbidden, whether by common carrier, by private conveyance, in baggage or on the person. The carrier or shipper may be prosecuted in any district from, through, or into which the liquor is transported."

A CANDID REPLY.

The following extracts are taken from a letter addressed to the editor, by Robert H. Gardiner, who is secretary of the World's Conference on Faith and Order:

"The world-wide interest in the World Conference on Faith and Order, as the best means to prepare the way for constructive efforts for the visible reunion of Christians, is steadily increasing and more and more clearly it is seen that the task is beyond human strength and that the immediate need is earnest prayer for God's guidance of the movement.

"Therefore, the Commission appointed by the American Episcopal Church to issue to all the communions throughout the world which confess our Lord Jesus Christ as God and Savior an invitation to unite in arranging for a world conference on faith and order, desires to secure a world-wide recognition of the supreme necessity.

"While our divisions still prevent the bringing together in one place of all the Christians in each neighborhood for united prayer, it would be possible for them all to pray at the same time and for the same purpose.

"The commission, therefore, requests all who have been baptized into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18 through January 25, 1918 (January 5-12 in the calendar of the Holy Orthodox Eastern Churches) as a season for special prayer for the reunion of Christendom and for the blessing and guidance of all efforts for that end.

"Copies of a manual of prayer for unity will be sent, on application to the secretary, to those who can use it either as printed or as suggestions for extempore prayer. The commission will be glad to hear from all who will join in this effort, especially if they have suggestions to make as to how the co-operation of all Christians in their neighborhoods may be secured. It may be helpful if the commission is informed as to plans that are being made."

For the benefit of all concerned, I publish my reply, as follows:

"My Dear Sir and Brother:

"Your cordial, but covert communication to hand, and contents carefully considered. While your letter is more or less explicit, there are statements that to my mind, at least, need a little elucidation.

"First of all, I am not quite sure that I understand what you mean by the words, 'the visible re-union of Christians.' Certainly, your method of consummating this union does not appear. It is, at least, worthy of note in this connection that this conference was originated and engineered by the Episcopal Church. It is a fact of which you are well aware, that the leaders of the Episcopal sect have affirmed and re-affirmed their unwillingness to enter any kind of union that does not specifically acknowledge their claim to the 'Historic Episcopate.' Just here, a few animating animadversions may not be amiss. Is it not a fact that the only union contemplated is a union with the Episcopal

Church? Is it not further true, beyond all controversy, that the only succession that can be claimed by Episcopalians is a succession from their spiritual forbear, Henry the VIII? Can it be that any denomination would be willing, even for the sake of union, to acknowledge this monumental incarnation of iniquity as its earthly source?

"Permit me, also, my Dear Sir, to express my surprise that a denomination which would not permit a Spurgeon in its pulpit, should have the inconceivable effrontery to perpetrate a deceptive plea in behalf of church union. Indeed, it seems a little strange that any self-respecting denomination would, for a moment, humor this ecclesiastical joke.

"I observe, with perplexity, the request of the commission that 'all who have been baptized into the name of Christ.' Do you include in this number all who have been 'sprinkled' and 'poured' into the name of Christ. Obviously, your statement lacks perspicuity.

"For my part, I have ever deemed it wiser, and certainly more in accordance with the spirit of the Master, to use words that cannot be misunderstood. This is especially desirable in an important matter like that of church union. You will pardon me, therefore, for saying that should I observe the period specified by you for special prayer, for church union, it will be to the end that one Lord, one faith and one baptism, as believed and practiced by Baptists for two thousand years, shall cover the world, as the waters cover the sea. I may add that I shall be glad to have you, and your entire commission join me in this prayer, though I see no particular necessity of setting aside special days for this purpose.

"With all necessary apologies, I must suggest that from the Episcopal angle of vision, a 'reunion of Christendom' would drive their denomination back to the bosom of the 'Holy Catholic Church,' from whence they came. This, however, might not present an intolerable situation, since the Episcopal Church acknowledges the validity of the Roman Catholic ordination, and denies that of Protestants and Baptists.

"You will please accept my hearty thanks for your gratuitous kindness in offering to send 'copies of a Manual of Prayer.' Just what I would do with the thing, if I had it, I really don't know. In consideration of the high cost of paper, perhaps you had better not send it. However, I appreciate the kind offer, and should my mental processes reach that state of impenetrable imbecility, when I can no longer know what I wish to pray for, I will wire, at once, for a Manual, made and provided for such cases. In the meantime, I shall pursue the even tenor of my way, with the earnest hope that all who are connected with this ecclesiastical caper, may know the truth and earnestly contend for the faith once for all delivered to the saints. Amen!

"Sincerely yours, etc.

"J. W. PORTER."

"P. S.—Since your commission has not yet formulated even a tentative basis for

church union, I would suggest the following as a reasonable basis:

"(1) That only baptized believers shall be eligible for membership in the new organization.

"(2) That we concede the fact that such a congregation is capable of self-government.

"(3) That the assembly have one Lord, one faith and one baptism.

"(4) That salvation by grace is the only plan of salvation taught in the New Testament.

"(5) That Christ has all power and is therefore able, not only to save, but to keep His children.

"J. W. P."

—Western Recorder.

PINGTU, SHANTUNG, CHINA.

It has been some time since I got your good letter. We were very sad indeed to see through the papers that the board has closed its year in debt. We all prayed that the churches would have furnished the money to meet the year's obligation. You certainly did a good year's work for which we are truly thankful. We are now waiting with no little interest the report of the convention. We are anxious to know what you did in New Orleans. We want to know what the board's plan is for the coming year.

No doubt that ere this you have heard about our good annual meeting in Chefoo. We wanted to hear the state of the board very much before we made our estimates for 1918, but we could not so we cut all estimates just as close as we possibly could. We took it for granted that the board did not want us to cut in such a way so as to injure the Lord's work in North China and hence in some places we had to use the "blue" sheet.

If you will notice, I asked for the same for evangelistic work that the mission in 1916 voted for the Pingtu station for 1917 — \$4,400. The board cut it down to \$4,000, and it hurt the work's growth no little. I believe that if the board could realize the great work that is being done in Pingtu and the adjacent counties, they would not hesitate to grant the \$4,400. About 50 of the Pingtu evangelists are preaching the gospel to their own people in other counties. This spring I had the pleasure of taking an extended trip over our home mission field. It was a great pleasure to visit several churches where no foreign missionary had ever been and to see the glorious work our Chinese co-workers have been doing. I saw Chinese pastors baptize 70-odd persons while on this round. It did my soul good to see workers who had been baptized, on the Pingtu field baptizing other people on a mission field. We foreign missionaries must be prepared to let Chinese take the lead. The Chinese are now ready to take a different position in the work from that which they have previously held. However sincerely every intelligent missionary desires it, it may not altogether be an easy process. This was the spirit of Paul. How he appreciated the gifts of others, and made room for them. He was not blindly foolish to men's short-

comings or limitations—neither should we—but he appreciated men's possibilities, and he appreciated gifts and made room for them. If I get the Spirit "I am an end in myself." I simply become a nuisance. I pray that I may be a help to others.

China is on the eve of one of the greatest famines she has ever had. Our North China churches are already contributing to their poor members and how can we expect such a large contribution from them? Our missionaries' salary is not enough to live on so how can we expect them to give any more? Please bring these important facts before the board and ask them to help the Home Mission Board by giving them \$1,000 for 1918.

Thanking you and Dr. Ray for your sympathy and prayers, I am,

Yours very cordially,

WM. H. SEARS.

P. S.—The Pingtu churches have had over 250 baptisms so far this year. Three churches could not baptize their applicants because of the scarcity of water. No water in the wells.

THE CHALLENGE OF THE WAR TO FOREIGN MISSIONS.

A Message to Mission Boards.

The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counselling hesitation and even the curtailment of effort and offerings, upon the plea that the State should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the committee of reference and counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. While some missionary boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic wars and the first missionaries sent abroad from the United States began their work during the war of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2,000 Teu-

ton missionaries has become disrupted and is in danger of dissolution whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict can not return to former positions of contented subjection.

China and Japan have held the balance of power in Eastern Asia constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

These conditions demand, while the situation is plastic the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or navy. By serving the world most effectively they also greatly serve the state.

We therefore call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian church for the redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

On behalf of the committee of reference and council.

(Signed) James L. Barton, Chairman; W. L. Chamberlin, Vice-Chairman; G. Heber Jones, Secretary.

W. W. Rivers, our classmate at the University somewhere in the last century, later president of Central College in Arkansas and then of the Baptist College at Hattiesburg, has recently resigned as president of Roanoke College, Danville, Va., to go into business. He will be succeeded by C. E. Crossland, for several years president of Fork Union Academy.

Hattiesburg is to be congratulated on securing one of the encampments of the National Guard. It is like the enterprising people of this city to win in any contest for honors. Already work is begun to prepare for several thousand recruits. This makes a religious problem which Mississippi Baptists ought to take hold of without delay.

Secretary J. B. Lawrence this week attended a conference of the Home Mission Board in Atlanta and the state mission secretaries to plan for meeting properly the new question of adequately meeting the religious needs of the soldier boys to be encamped for training in the South for the next several months.

Some of the Northern senators seem to be highly indignant that many training camps should be located in the South. It would seem that this littleness and sectionalism of the past, and hatred of the South ought to perish in the light of a great national patriotism at this time. But our Northern friends are so used to having the whole hog that they cannot abide any distribution. They also complain that the selective draft, based on population, compels them to furnish more than their quota of troops. This is true only of special localities and is not a sectional issue. The bloody shirt is still a great asset with northern politicians, just as the Negro question is with some of our Southern friends.

What is the matter with Brother Alex. Bealer, of Georgia, that he can't be happy about the Southern Baptist Convention going to Hot Springs next year? It was the only invitation we had and the churches are now backing it up. Can't you be aisy? Where do you want to go? Will your town send in an invitation? It might take a few years to prepare for it. Better begin to hustle now.

Speaking of the B. Y. P. U. Convention at Detroit, an exchange says: "Perhaps the conference that attracted the largest attention was that on methods, which was led by L. P. Leavell of Mississippi. This conference occupied the attention of the convention for two afternoons and covered practically the entire organizational work of young people's societies. We hope to have Mr. Leavell reproduce for us the salient points of that conference."

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word, which must accompany the notice.

EDITORIAL.

THE NEW STATE BOARD.

The number of men constituting the State Convention Board and the method of their election were both radically changed at the meeting of our last State Convention. Up to five years ago the board consisted of fifteen men, a large part of whom were to live in or near Jackson. At that time, in the meeting at Gulfport, an effort was made to have the board consist of one member from each district association, but a compromise was made, by which the board was enlarged to twenty-seven members. Last year at Columbus a new plan was adopted, making the board to consist of one member from each district association, the association to elect its own representative on the board. This arrangement will go into effect the coming fall and winter. That is, the members will be elected by the associations in their meetings which begin the last of August and run to the last of October. These new members will take their places after the meeting of the convention in November and will assume the duties of their office for the following year, electing all officers, determining all the policies of the board and making appropriations for mission work as they see possible and desirable.

There are about fifty district associations in the State and it is evident that the board will be very nearly doubled in size and possibly very materially changed in its composition. It is in line with the fundamental Baptist principle of democracy and the growing demand for more widely distributed representation in all matters civil and religious. Not only so, but the distribution of control also brings division of responsibility. Wherever the cords are lengthened, the stakes must be strengthened. This means that the associations must take this work seriously. The work that lies on the shoulders of the board is exceedingly heavy; and their wisdom and patience is taxed to the limit of their ability. They have never been able to do what they thought ought to be done and sometimes have not done what good brethren thought they ought to have done.

These things are said that in the associa-

THE BAPTIST RECORD

Thursday, July 26, 1917.

tions soon to assemble, the matter of their selection may be taken seriously. In the first place, let it not be overlooked or forgotten. It is a new item of business and nobody is particularly charged with it and it is therefore in danger of being passed by in the rush of other business. Then it ought not to be left to chance or haphazard. Don't some brother pop up and put forward the first name that happens to come into his mind in the hurry and confusion of the moment. This is no crap shooting business, nor even selective draft. It is a time for soberness and deliberation, when men's minds ought to be exercised and judgment used. Again it is no time to present a name simply because we wish to honor a worthy brother. It is an honor to represent an association in a responsible work like this, but it is not a time to bestow honors at the expense of the Lord's work. Above all, it is no place for the exhibition of petty politics. Even in religion politics sometimes gets in its work and Baptists are human like the rest. But this is the Lord's work and praying is in order even before the association meets, that the Lord may guide in this as in all that pertains to His kingdom when we come together in the associations. It would not be out of place for more than one name to be presented, as was done in the first chapter of Acts, and let the mind of the Lord and of the people be made known. If this seems a good deal to say, our defense is that it is a matter of very great consequence to our Baptist work in the State and out of it for this board has a general supervision of all our denominational interests.

THE DEACONS AGAIN.

Dear Brother Editor:

We want to discuss the "Deacon Question" until we get some light; so please give us information on the following queries:

1. Outside of extent, are the deacon's duties any different from the preachers?
2. What is the difference in "temporal" necessities and "spiritual" necessities as applied to "the" church? Are they divergent or harmonious?
3. Can service, outside of praise, thanksgiving and adoration be rendered to God apart from human society? Or, in other words, can we in any way add to God's capabilities or comforts?
4. What does "prophecy" mean as applied to Deacon Philip's four virgin daughters?
5. Was Deacon Philip outside the pales of church authorization when he baptized the Ethiopian eunuch?

Please answer through The Baptist Record and oblige an old hungering and thirsting after knowledge-seeker.

J. M. HUTSON.

Barto, Miss.

We are glad to give help to any inquiring mind according to the grace given to us. But we do not guarantee satisfaction in every case. The duties of deacons may be distinguished from those of the preachers, by the account of their selection in the sixth

chapter of Acts and by the description of their qualifications in the third chapter of Paul's first letter to Timothy. The very fact that they are mentioned as different in their function from the apostles, who were preachers, and from the bishops, who were pastors, is sufficient to show that their office and ministry is not the same. If they were the same they would not have been called by a different name and assigned to a different task. Peter said, "It is not fit that we should forsake the word of God and serve tables." He distinguishes between "this business" and that to which they were called, "prayer and the ministry of the word." This is clearly differentiating between the material and the purely spiritual service in the church. But many churches impose the whole responsibility of financing everything on the pastor and wish a business man, a man of affairs. In the letter to Timothy the special difference between a pastor and a deacon is that the pastor must be "apt to teach." That is his distinguishing quality. In other things their qualifications for office are much alike.

As to the difference between temporal necessities and spiritual necessities it is the difference between the job that Mr. Hoover has of producing, conserving and distributing bread, meat and potatoes, and that which a chaplain has of preaching the way of salvation and breaking to the men the bread of life. It is the difference between a quartermaster and an evangelist. Of course in many things they must be alike. They must be honest, must have good sense, proper training and be of good report. So a pastor and a deacon must have many qualities in common, the love of God, love for His word, His work and His people. They both need the anointing of the Holy Spirit. They must work together. They both serve both God and men, for man is both material and spiritual.

If we understand the third question, our answer is that we serve God in this life only by ministering to our fellowmen; that is when our ministry includes the bodies, minds and souls of men. As to the fourth question, prophecy means always to speak under the influence and guidance of the Holy Spirit. Peter says, "Men spake from God, being moved by the Holy Spirit." This is true whether it is done with the pen, as those did who wrote the Bible for permanent use, or with the tongue as many did in the days of the Old Testament prophets or the New Testament prophets. Among both of these there were some who spoke to assemblies and others who spoke their messages in private. Or some spoke publicly at one time and privately at others. Nathan was a prophet and spoke privately to Ahab in his garden and publicly to the assembled representatives of all Israel on Mount Carmel. It is evident that Philip's daughters were in the habit of delivering their messages in private, as they did to Paul; and this for the very good reason that the same Spirit who inspired them to speak to Paul, also inspired Paul to say, "Let the women keep silence in the churches."

As to the fifth question, the record does

not show us what the church to which Philip belonged had to do with his authority to baptize. Of course the Bible does not give us a complete record of all that transpired in apostolic times. It may be that they had sent him out from Jerusalem just as Paul and Barnabas were afterward sent by the church at Antioch. Here the record is clear and we would do well to abide by it. Brother Hutson calls him Deacon Philip. Of course he does not get that title from the Bible. He was indeed a deacon at first of the church in Jerusalem, but afterward he is called "Philip the evangelist" (Acts 21:8). From this it would seem that he had ceased to be a deacon in Jerusalem and had become a traveling evangelist who had a home later at Caesarea.

PROVIDING FOR OUR OWN.

There is a Scripture which you will recognize as the basis of this caption. "If any man provides not for his own and specially his own household, he has denied the faith and is worse than an unbeliever." There is a similar passage which says, "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith."

There is no justification in the Bible and should be no disposition in us to limit our beneficence to any class or condition of men. There may be limitations to our ability, but should be none to our disposition to help. The limitations of our ability may create problems in our stewardship. Claims upon our help may be strong or stronger. Duties may be relative in their importance. Certainly the presence of one duty does not exclude another, and should not make us forgetful of or blind to another.

We are not dealing here in generalities but laying down general principles. The concrete matter now before us is our obligation to maintain, fortify and enlarge our distinctly Christian work and denominational enterprises. The call of general philanthropic work is strong and insistent and the appeal of the distinctly religious and spiritual is in danger of not being heard or of not being heeded. There must be no disposition among us to disparage the merely humane work that appeals to all men. Surely a Christian man is no less sensitive to the call of the world's need and suffering than other people. His heart must be tenderer than other men's, and his hand more generous than other men's. The cry of distress from any quarter and of any kind must enter into his ears and his heart, and he must be an example of good works. We are to follow Paul's instruction to Titus, "And let our people also learn to maintain good works for necessary uses that they be not unfruitful." The things that appeal to the compassion of all men, appeal with special force to Christians.

But there are certain things that appeal to Christians alone. The claims of the kingdom of God rest upon them only. The work of the kingdom presses solely on their shoulders. If they do not do it it will not be done. In some way there is a disposition to

fight shy of a thing distinctively Christian. It is easier to talk about "religion" than it is to talk about "Jesus." Many a man being awakened to the necessity of making his peace with God is turned aside to satisfy the craving of a quickened conscience with charity, philanthropy or some easier substitute for the taking up of the cross. Similarly, though strangely to some of us, Mr. Rockefeller and others find it easier to give millions to endow medical colleges in China than to give thousands to bring the Chinese to repentance toward God and faith in Jesus Christ.

But let's don't talk about Mr. Rockefeller. He is too far away and withal a good man and doing good with his money. We do not wish to take away one cent from any humane and benevolent work. They are genuine fruits and expressions of Christianity. But what we do wish and what is greatly needed is men and money to plant the seeds of Christianity so that it will spring up and bear fruit of itself. Let us give these people the same word of God which has produced the fruits of beneficence in this country and will produce them in their country and in all countries. Just as teaching is not simply for the purpose of giving others our thoughts but to lead them to do some thinking of their own; so our work as Christians is not primarily to carry to the heathen the fruits of Christian civilization, but to plant the tree of life among them to bear all the full and luscious fruits of Christianity in their lives. It may be a wrong done to people to do all their thinking and it may be a wrong to people to deliver them the finished products of Christianity without their being led to bring them forth by their own Christian lives.

But there is another phase to the duty of attending to our own work. Just at this time a great drive is being made to collect money for the support of the war-ridden people of Europe and Asia, and for the philanthropic work of the Red Cross and the Christian and semi-Christian work of the Army Y. M. C. A. These causes have our ardent sympathy and support, and deserve all they have received. The Red Cross has raised more than its \$100,000,000 and the Y. M. C. A. is after \$4,000,000. They need all of this and more. They struck for large sums and are being rewarded according to the size of their faith and their asking. Generally it was easily secured and our Baptist people had a worthy part in it. Now doesn't the success of these enterprises make our own preëminently Christian work look poor in comparison? Does not the largeness of these enterprises and the liberality shown in them put to shame our efforts for the evangelization of the lost world and for providing a specifically Christian education for our own force? Let no man who did not give to these outside benevolences raise his voice in protest or discount what others have done. But let every man or woman who followed the crowd in giving to the outside work, do a worthy part by the work that is our very own. The generosity in these other matters has revealed to us what we can do. A Red Cross hospital in France ought to make no stronger appeal to us than a Baptist Hos-

pital in Jackson or in Memphis. The Y. M. C. A. work of providing comfortable quarters for social and religious gatherings for our boys in khaki and to put entertaining literature within their reach ought to start a new purpose in our people to provide suitable religious literature for our people in Mississippi and putting Christian education in reach of all our boys and girls. The appeal to save the starving bodies of men and women and children in Syria and Armenia ought to awaken a purpose to give them and all men the bread of life and save their immortal souls. We have been long at these tasks and too slow. We have well established institutions and agencies to carry out this work in our mission boards, colleges, newspapers, orphanage and hospitals. Let us see to it that their call is heard and their need supplied. Let it not be forever true that the sons of this world are for their generation wiser and more generous than the sons of light.

Brother Hugh Foster, of Hernando, writes: "I consider The Baptist Record one of the very best papers in the world. It is better now than it has ever been. We recently took in the following new members: Mr. and Mrs. E. G. Beale, Mr. and Mrs. Robert Leigh, Mr. P. J. Scott, Mr. W. W. Cockerham, Mr. A. R. Carter, Mr. Jesse Grizzelle, Mr. Ancel Tipton, and Miss Eula Sutton all of Hernando. They came in as the result of the Morgan-Estes meeting just closed."

Brother C. S. Wroten writes: "We have just closed our revival at Chunky, Brother J. R. Kyzar, of the Louisville Seminary, doing the preaching. Brother Kyzar preached the gospel plain and simple and the people enjoyed it. We had a great meeting. Pray for us that we may continue to have a revival."

Pastor Howse is being assisted this week at County Line church in a revival meeting by Pastor J. G. Gilmore, of the Damascus church of Hazlehurst, who is doing the preaching. They desire the prayers of the brotherhood.

Brother B. E. Phillips says: "We have just closed a meeting at Midway church, in Leake county. Three were united to the church. This is my old home church, and is my eighth protracted meeting to hold here in succession."

Evangelist W. A. McComb helped in a meeting at Lucien last week, in which thirty-eight were added to the church and the people decided to go from one-fourth to half time preaching.

We should like to get and publish a list of former Mississippi College men who have gone or shall soon go into the army to preserve law and liberty in the earth.

The Mayo brothers, of Rochester, Minn., probably the best known surgeons in the United States, have announced that they will go to France with the army.

TOO MANY "DRONES."

For some time I have felt impressed to say something in regard to the fact that so many of our churches have such a large membership and yet are doing so little toward the advancing of our cause, and now the editorial on "Elimination" decides me to make the attempt. This is being written by a deacon and purely from the viewpoint of a lay-member. In articles I write from time to time, I ask for further discussion of the subjects for I sincerely wish to get the thought of the brotherhood-at-large on questions of so much importance to us all. In his article, Brother Lipsey mentions the elimination of the worldly and unfit ones from the real workers at our revival services. I wish to discuss the elimination of the same classes from among those who present themselves for church membership during these meetings. This may appear at first thought a very radical subject to discuss, but if some of our preachers could realize how much trouble and anxiety it gives some of us church workers, to have to combat such a raft of undesirable material that is loaded upon our churches at times, the subject would become quite natural. Let me refer back to the article "Why Don't the Deacons 'Deak'?" and several subsequent articles. It was brought out that pastors to some extent blame us deacons for not doing our full duty. Here I wish to say that possibly the pastor and the evangelist are giving us too much to do by causing us to have to deal with people it was never intended that we should have to deal with. It is never my desire to cast any reflection whatever on any of our preachers and I never mention any of their possible weaknesses only in a way to try to remedy them. The preachers, though, criticize, censure and condemn each other, and one of their main "big sticks" is just the question before us now, their ambition to make a name for themselves by getting in a large number of members regardless of the spiritual condition of such members. Of course, preachers are only human, like the rest of us, and as such are liable to temptations that beset mankind. They have their ambitions and aspirations, which it is perfectly right for one to have, though one should not let these get the best of him. As I see it, there is as much, or more, harm in a preacher building up his reputation (!) by an ill-gotten gain in what he may term "souls," as it is for one to live by an ill-gotten gain in dollars. I sincerely hope that there are very few who are guilty of such a charge and who would willfully go in for "numbers," but as this matter of church membership is such a serious matter it would be well for all to be very careful along this line. Of course, to a large extent, the church body is responsible also, for we have to vote in the new members. But my plea is for some process to be put into operation by which some elimination may take place before the matter comes to a vote. The pastor of the church over in South Carolina where I joined when a boy was, I think, the only one I know of having any such method of finding out who he thought were really

ready. He did his own preaching and taught the inquirers during the meeting, then he waited perhaps several weeks after the meeting to open the doors of the church, meanwhile teaching and questioning us from day to day. (I will say here, though, that even with all this, it has turned out that some pretty hard cases got in.) We like to speak of "dead material" in our churches. Did you ever stop to think that there is no such thing as that? An unconverted person in the church is not dead material, but a live devil! And to have him in the church, he is a thousand times more live than if he were left in the world where he belongs. He is more of a curse to himself and in addition is a curse to the church and to all that pertains to the furtherance of God's cause on earth. I stand up in prayer meetings and call them "church devils," and tell them that the devil himself is ashamed of them, else he would keep them under his own banner and not let them parade falsely under the banner of Christ. The wife of our pastor tells of an incident that came under her own observation where an old lady on her death bed cursed the memory of the preacher who took her into the church when she was a child and before she was ready. This woman was living all those years thinking she was all right for heaven, then realized when it was too late that there was something more needed than mere profession. It may be thought by some that it would be un-baptistic to put the inquirer before examiners, or to set up a standard, but in Bible times the convert had to give a reason for his faith, and I have it from our missionaries that the heathen convert is put more or less upon probation. I feel that it is doing ourselves and those who join us a very great injustice in allowing this matter of taking people into our churches to be managed in such a slack and unsystematic manner. This applies both to receiving them on experience and by letter. Alas, too often we get only someone who we soon find that steps should be taken to get rid of. Discipline in a church could be largely done away with if we would only guard our doors better. We block our very mission in the world by being over zealous in taking those of the world into our midst, when by more care and caution we may take those who are redeemed from the world and who will be an honor to themselves and to the cause of their Redeemer.

DEACON.

One of the most distinguished leaders among Southern Baptist women says: "I am pleased to see your position on the subject of women messengers to the Southern Baptist Convention, as I am quite sure the great majority of W. M. U. women do not wish to have the measure passed. It would be almost fatal to our W. M. U. work." We have other expressions from leading women in the South quite as strong against the proposed measure.—Ex.

Dr. John T. Christian, Hattiesburg is in the midst of a great meeting with Pastor McLendon at Waynesboro. Twenty-seven additions to date; the meeting continuing.

The Budget Laymen Department
N. T. TULL, Superintendent

FACTORS IN SUCCESSFUL CHURCH FINANCE.

To raise a given number of dollars should not be the first thought in church financial methods. The first thought should be concerning the number of members who can be led to have a part in giving to the Lord's cause through the adopted church plan. In other words, your financial plan should aim at enlisting and developing every member of your church in the grace of Scriptural giving. To do this your church must lay out her financial task along worthy and comprehensive lines.

In making out your budget, then, the following factors must be considered and given due emphasis:

First—The place of pastoral leadership.—No church program can advance beyond the leadership of the pastor. This is just as true in financial methods as it is in any other phases of church work. No pastor should refuse to take the lead in solving the financial problems of his church because of the fact that his own salary is involved. Pastor's salary comes to be an impersonal matter with the pastor who leads out in seeing that his church adopts a worth-while financial program.

Second—The influence of the deacons.—It is generally accepted that it is the deacons' peculiar obligation to look after the finances of the church. But in many churches the deacons have thus far given mighty little time and study to the subject of church financial methods. A deacon can do no more than he knows how to do. For this reason every man who accepts the office of deacon should give himself to the study of church financial methods until he masters the problem. Next to the pastor, the deacon is the greatest factor in making a success of any church financial plans. The deacons, together with the pastor, should study the budget plan thoroughly, and master all its details, before asking the church to adopt it.

Third—Itemizing the budget.—The budget idea means simply to put the same business foresight into your plans to provide support for all denominational causes that you already exercise in regard to local church expenses. No church would think of beginning a year's work without the pastor's salary and other main items of running expenses being stipulated and understood, and, in most cases, guaranteed by personal subscriptions from the membership. But it is on the other side, in regard to denominational support, that many churches have left God's greater cause unstipulated and subject to the hazard of circumstance.

It is not hard to itemize the church budget under the two heads of "home current expenses," and "denominational current support." The familiar home expense items are such as these: Pastor's salary, Sunday School expenses, Woman's Auxiliary ex-

penses, B. Y. P. U. expenses, fuel, lights, and incidentals.

The denominational causes to which the churches are asked to contribute, and the basis of apportionment for 1917, are as follows:

State missions	25%
Foreign missions	20%
Home missions	16%
Christian education	14%
Orphanage	12%
Hospitals	6%
Ministerial education	4%
Aged ministers' relief	2%
Home mission loan fund.....	1%

Watch this column for the next few weeks and you will get the details of how to put on the budget plan and operate it in your church.

SHALL SOUTHERN BAPTISTS OPEN MISSION WORK IN RUSSIA?

J. F. Love, Cor. Sec'y.

There is a growing conviction that Southern Baptists ought to enter the doors which Providence has opened in Russia. There is even a kindling of enthusiasm for such a step. All thoughtful and informed men who seriously seek to walk in the divine steps recognize the responsibility which such opportunity lays upon us. A mighty nation and a marvelous people are ready for the gospel. So far as they are spiritually awakened the Russian people have a peculiar, spiritual affinity with American Baptists. Russia is distinctly a Baptist opportunity. For Baptists to ignore it is to show disrespect for the ways of Providence.

Shall Southern Baptists enter Russia? Yes, by all means. They must do it or incur guilt and forfeit their claims to a great name and the right to be a great people. Their duty is plain in this matter.

Perhaps Southern Baptists have in Russia their greatest opportunity for successful spiritual evangelism and for the promulgation of their principles. The whole nation is flushed with the inspiration of new and growing conceptions of democracy. Southern Baptists have a great opportunity in taking advantage of the democratic sentiment and in guiding it to the right goal. No people on this earth can at this hour render a greater service to Russia than Southern Baptists with their democratic principles enswathed in New Testament spirit. Personally, I am not certain but that Russia offers our Baptist people their single hope for immediately and swiftly restoring to Christendom the New Testament form of baptism. The Greek Catholic church has held to the meaning of the Greek word for baptism, although they have missed the meaning of the ordinance, and Southern Baptists have their opportunity to fill a familiar form with spiritual significance for a nation, and in doing so popularize both the form and the meaning among all observers. When the Russian people are thoroughly evangelized, they will become evangelizers. They have a marvelous language, a language which Prof.

Phelps of Yale University declares to be the greatest human vehicle for the conveyance of fine sentiment and delicate shades of thought. Quickened and illuminated by the Spirit of God, these people will become great propagandists of the truths which master their own hearts.

We should enter Russia, but this raises two questions which Southern Baptists ought to ponder. The first of these questions is, When? and the other is, How?

When should Southern Baptists begin mission work in Russia? The work there should be undertaken after a reasonable period of preparation for it. That is to say, we ought to get ready for it by releasing ourselves from certain large obligations which we have already assumed. If Southern Baptists could raise a million dollars this year, and thus provide for certain necessities of the work in China, Japan and Brazil, we could lay plans for entering Russia. We are, however, under solemn obligations to take care of certain deferred and urgent matters on these fields before we can think of assuming responsibilities elsewhere. To ignore these responsibilities which are already ours would involve inevitable loss of results where we have already achieved, and would even raise a moral question. We have no right to leave our missionaries already on the field to defeat and humiliation. For ten years we have been deferring reinforcements, church buildings, homes for missionaries in these countries until the situation is acute and must have attention. To add to our liabilities now without regard for these which are long standing would be a very questionable course for Christian men to pursue. There should be no delay in getting ready to enter Russia. It is a great tragedy that we are not ready to enter now. The only way as well as the quickest way to get ready is to discharge insistent obligations already on our hands. So alluring an opportunity, so manifest a providence as Russia presents, ought to put war heroes in Southern Baptists and secure the necessary resources and mobilizations during the present year.

How shall we enter Russia when we are ready? Southern Baptists are organized for foreign mission work, and they should use their organization in entering this door. If we enter Russia at all, we should enter for an orderly, prolonged siege and not in a fitful dash. So manifest a duty, and so great an undertaking should be approached with forethought, preparation and invincible purpose. Independent work and sporadic missionary effort have not advanced the lines of evangelical Christianity nor set the denomination forward and on firm and safe policies. Southern Baptists should get ready to enter Russia, get ready to enter at once, and then they should, through their convention and its agency, select the men and fix the policies which are going to control their work. It will require a compact organization and support by a strong denominational conscience and confidence to carry forward conquering missionary work in this great field. While we are getting ready by discharging obligations which hold us back, let us mature our plans, and when order is

given for advance, let us proceed as a denomination consistent with itself, using its accumulated wisdom in mission work and all its resources. That God is ready to give us victory when thus we enter doors which He Himself has opened, no child of God should doubt for a moment.

THE SITUATION.

The committee on apportionment at the last meeting of the convention recommended that \$594,000 be asked of the states for foreign missions, while the Foreign Mission Board last October laid out their work for the year 1917 on the basis of \$700,000. The difference you see, between the two is over \$100,000. In October of each year the Foreign Mission Board has to lay out its work for the following year. It is very apparent then that we as Southern Baptists will have to increase our gifts to foreign missions or come up to the convention next year with a heavy debt of probably \$100,000.

The truth is that it will take \$700,000 to run our foreign mission work as it now stands. And this is not because of heavy expenses on the part of the board. The fact is, expenses have been reduced to the point where over 90 cents of every dollar the board receives actually reaches the foreign fields. Economically run, then, it takes \$700,000 to carry on our foreign mission tasks.

Our very successes have made it cost thus. We are not going into any new fields, however much we would like to do so. But we are endeavoring to push the work in the fields of our present labors. Lack of means only hampers our more marked successes.

We lost last year 18 missionaries by death and resignation, while we appointed only 12 new missionaries. We closed the year, therefore with six fewer missionaries than when we started. We can not retrograde. We must go forward. Southern Baptists can not beat a retreat.

The convention authorized the board to send 35 new missionaries this year. But how can we when we are confronted with a probable debt of \$100,000? The 35 new missionaries are sorely needed. We decided to send out 12, and at the meeting in October—if sufficiently encouraged by the different states—to send still more. Shall we have such encouragement?

We gave last year to the centennial fund, the debt and the regular work nearly \$1,000,000. This was magnificent. It has never been equaled by any denomination in the South. So that \$700,000 for foreign missions is not asking too much.

We in Mississippi are better situated to do our part for world-wide evangelization than for several years. We will not be called on this year by many secretaries in the interest of many worthy causes, as we have been for some years. We will have more to give toward saving a lost world. We may make this a banner year for foreign missions. God grant it.

Yours anxiously,

I. P. TROTTER
State Member

Shaw, Miss.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.

All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

"Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples."—John 15:8.

Just ten more days on the Training School quarter. Sister, what have you done for the cause?

The whole country is in a turmoil just now. Yesterday the men were drafted. This morning many a mother is trying to look glad when her heart is aching. However just the cause, women do not love war.

Let us all this closing week make one long, strong pull for our Training School fund.

Are you, my sister, praying for this war to cease? In your prayers are you remembering equally those poor suffering German mothers along with mothers of the Allies? Are we praying, "And forgive us our sins; for we also forgive?"

The year books have been sent out from the office. If your society failed to receive a copy, along with the State policy, please notify both your secretary and your associational superintendent.

Programs for the W. M. U. associational meetings are ready, and will be mailed to all superintendents this week. (Doubtless reach you before you see this notice.) We trust each superintendent will give immediate attention to this very important program, and arrange early for the meeting.

Literature Fund.

We have received to date (July 20) on our literature fund, \$130.21. For lack of space on our page the itemized receipts are not given; however, they will appear in the report at the State Convention.

Beloved, the year is three-fourths gone. We have counted on this fund and had much printing done this year, for your benefit. Will you not look into the matter, and if your society has not yet sent in the ten-cents per member for the year, send it to us right away.

"All Right—"

With these words upon her lips in response to the question of her beloved husband as to how she felt, beautiful Mamie Thompson Glover fell asleep—into that sleep

which knows no waking here—such a joyous happy waking yonder.

The secretary's heart aches with a feeling of loneliness as she pens these lines. Her visits to Hattiesburg hereafter will be marked by such a keen sense of loss, because of the absence of one bright welcome that never failed. How we shall miss the joyous laugh that always rang out so musical, so true!

But we are glad, even though the blinding tear will fall; because we get a new conception of the home over there, when such as she makes of it her abiding place. Her loved ones here do not belong to that class, "who never see the stars shine through their cypress trees."

When the Sleeping Time comes for us, may we each, like her, find it joyous to say it is "all right."

Richmond, Va., July 13, 1917.

Miss M. M. Lackey,

Daniel's Studio Bldg., Jackson, Miss.

My Dear Miss Lackey:

For your information and such consideration as the W. M. U. of Mississippi are able to give it, I write to tell you that at the annual meeting of the board in June, the matter of missionaries' salaries, which was considered by the convention in its session in New Orleans and referred to the Foreign Mission Board for action, was given very serious and prayerful attention. After reviewing carefully the conditions on all the mission fields, the board decided to increase the salaries of the missionaries in China from \$600 to \$720.

By this action you will see that the board has assumed in the aggregate a very large additional burden for the year. There did not, however, seem to be any way out of this. Exchange and living expenses have undergone such changes on some of the foreign fields that the missionaries were being subjected to very severe hardship. The action of the convention, too, amounted almost to instructions to the board to increase the salaries of its missionaries on fields where conditions had so changed as to make this necessary.

If the W. M. U. feel that they can add to the salary of their missionaries, this amount, it will, of course, be very greatly appreciated by the Foreign Mission Board, and will help the board in its desperate struggle to meet the obligations of the year. However, we too greatly appreciate the help the W. M. U. are already giving to embarrass them with this matter further than to pass to you the above information, and to ask that you let us have an early intimation of their pleasure.

May the Lord bestow upon you His choicest blessings and continue to multiply the usefulness of the W. M. U. of Mississippi, through the laborers whom they are supporting.

I call your attention to my article in the Home and Foreign Fields for July.

Yours sincerely,

J. F. LOVE, Cor. Sec'y.

Missionary Rally at Lula.

We had the pleasure of enjoying another missionary rally feast. The day was ideal—

warm and bright—thereby enabling a large crowd from the neighboring towns to be present.

Every part of the program was well rendered and each number deserves special mention. Space forbids my speaking of each one; suffice it to say, every paper was a rare treat, and those who failed to hear them missed many good things. The welcome by Mr. E. E. Porter, son of our president, was one of eloquence and praise to womanhood. A special feature of the program, a song by the infant Sunday School class, was splendid; the little ones, as well as their teacher, Mrs. W. E. Barbee, deserve much praise. It would have done your soul good to have heard the talk by our beloved president, Mrs. M. C. Porter, on "Making Life Worth While." (I hope to have this in print ere long.) Her reply to the Union, as she was presented a magnificent bouquet, was sweet and touching, making you feel proud you were one of her members.

Sisters, these rallies are grand to create an interest in the work. The social feature is a great help. You who have not had a rally, try one, and see how you will grow.

MRS. J. J. DILLARD, Sec'y.

TENT FUND.

The following have paid to the tent fund for our splendid and consecrated and patriotic chaplain, Zeno Wall, of the First Regiment, Mississippi Field Artillery:

Second Bap. Ch., Jackson	\$26.00
Mr. Miller	1.00
Dr. B. A. Shepherd	5.00
J. T. Holmes	1.00
Miss Nannie Gillis	1.00
Rev. J. W. Echols	1.00
Bap. Ch., Centerville	18.50
Mrs. W. H. Reid	1.00
Mrs. I. W. Rye	1.00
D. M. Lee	.50
Coahoma Ch.	3.60
Lyon Ch.	25.00
Improve Ch.	2.85
J. C. Thomas	1.00
W. M. U., Brandon	2.00
Rev. W. S. Allen	5.00
Ladies' Aid, Durant	10.00
R. H. Watkins	5.35
J. D. Langston	9.00
Methodist Ch., Water Valley	10.00
Mrs. J. L. Johnson	1.00
Mrs. G. W. White	1.00
Shiloh Ch.	5.15
First Bap. Ch., Water Valley	20.00
Bap. Ch., Gallman	5.50
Mrs. O. T. Turner	1.00
Bap. Ch. Raymond	18.30
Hederman Bros.	5.00
New Hope Ch.	4.40
W. G. Sumrall	8.50

Do your part. This is an urgent need. Send your contributions to

J. W. PROVINCE,
Clinton, Miss.

Evangelist W. A. McComb is with Pastor J. H. Lane this week in South McComb in a great meeting. There are said to have been a thousand people at service Tuesday night.

HOOD'S SARSAPARILLA AND PEPTIRON PILLS

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron Pills, one taken before eating, the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

PRAYER PREVAILS.

By Ben Cox.

Several months ago a sorrowing sister asked prayer for her brother, who several years previous had had a bright Christian experience; in fact, had felt impressed that he was called to preach; but during his two years' study in a Southern state university, under the influence of an agnostic teacher, he had not only renounced his call to the ministry, but to his God. Earnest prayer was made a number of times in behalf of this young man. A few days ago this very encouraging letter came from the sister:

"Dear Brother Cox:

"It is with a very different feeling I write you this time about my brother, for, thanks be unto God, our Father, He has heard our prayers and given back spiritual life to him. I just cannot thank you, Brother Cox, for what you have done for him and for us! There are no words for me to use, and, too, for your publishing my request in The Baptist Record, where, I am sure, other Christians saw it and made petition unto Him for the boy.

"When he came home from school my mother and I with prayer and the 'sword of the Spirit' fought. My brother challenged us, 'If God be God and this be a devil in me, I challenge you by Him who 'tis said of that He cast out numberless devils, to cast this feeling from me and change my belief.' In Jesus' name we accepted the challenge. Then, Brother Cox, Oh! I wish you could have been here. Almost immediately God sent His Holy Spirit and the debater could not talk. He stumbled over his premises, tears came into his eyes and down on his knees he fell, crying for peace and for pardon and for mercy. I never could thoroughly understand that verse—John 3:8—before. It came like a mighty wind and swept away all unbelief, all denial from his heart. We had just a regular little Pentecost of our own! And nothing more certainly now could ever cause me to doubt God hears and answers prayer. So I wish I could thank you for your prayers, but I can not adequately.

"Our boy now has to answer his country's summons. Please continue to pray for him and for the influence he may have in camp life, wherever he may be. He intends, God willing, to prepare for the ministry on his return, whenever peace may come.

"With a heart full of gratitude and thankfulness and Christian love from us all, Sincerely,

Memphis, Tenn.

KEWANEE.

In February, 1916, a few of us came together with Dr. T. J. Shipman, of Meridian as moderator, and organized Kewanee Baptist church at Kewanee, Miss., and afterwards we called that good man of God to be our undershepherd; so in the afternoon of every second Sunday he came in his car the distance of 18 miles to bring us a message of God's redeeming love.

By his friendly hand-shaking, his winning smiles, and his messages of truth, he led us to higher heights of Christian living. Members came in at almost every service and having baptized at two different times during his pastorate, he was anxious for a series of services that he may gather many sheaves for his Master, and while we were arranging for the meeting God called him away from us to his home in heaven. We missed him, but Brother C. M. Morris, of Sumrall, Miss., an old time friend, came to us on the third Sunday and preached, it seemed to me, as never man preached before, and as we talked of our associations of other days, the anxiety of our beloved pastor who was gone from us, the love of God and of our home beyond the skies, we sang, preached and prayed for six days, and God having met with us at every service, through His loving kindness so good, so great and so strong, gave us 18 souls to join our happy throng.

Our memory is sweet toward Brother Morris for his faithful service among our people. Our hearts are full of gratitude to our God for His showers of blessings and we ask an interest in your prayers, dear Christian, that we may continue faithful, and that God may guide us in calling a man to take Dr. Shipman's place as undershepherd.

A MEMBER.

NEW PROVIDENCE.

I am with Brother E. Gardner at New Providence, in Mississippi Association, one of the oldest churches on Mississippi soil.

We begin our meeting at Galilee (First church) next Sunday, Dr. W. A. McComb preaching for us.

We ask the brotherhood to pray for us that we may have a gracious revival.

Sincerely,

Gloster, Miss.

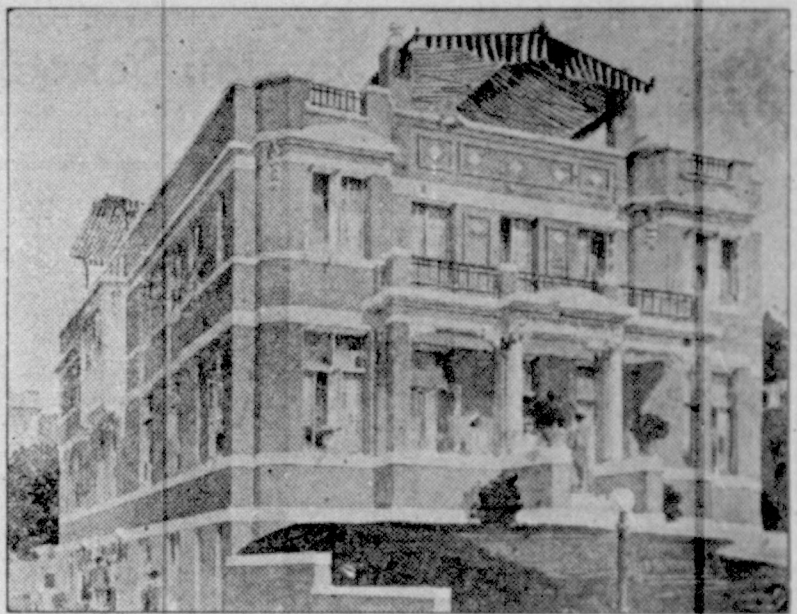
MOSS POINT CHURCH.

Sometime ago we had an old people's service. Engagements were made by those who had automobiles to bring each and every aged person who desired to attend the service. It was a great day in our church and a revival in many hearts. I wonder if special services were held for the children, for the young people and for the middle aged, would be beneficial to the work of the kingdom?

"Our church has granted the pastor a month's vacation, which he will spend largely in holding revival services elsewhere.

Our church has also materially increased the pastor's salary. Pray that we may have a greater vision of kingdom needs.

T. E. SPENCER,
Church Clerk.



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MEADVILLE AND BUDE.

We have just closed two good meetings—one at Bude and the other at Meadville. Brother J. L. Low helped at Bude, and Dr. H. M. King at Meadville. It is useless for me to say that we had good help, for we think we chose the best.

The interest was good at both places, and we feel that we are on "higher ground" since these meetings. We had several for baptism and some few reclaimed. We are doing "business for the King" down here. The Lord's blessings on the Lord's hosts and The Record.

Yours in the work,

JAS. A. CHAPMAN.

Meadville, Miss.

LUCIAN.

We closed a most gracious six days' meeting here last night. Rev. J. A. Barnhill, of Clinton, is the popular young pastor.

The congregations were very large and especially at night. The people came from the country and surrounding towns and frequently there were people in the congregation from a distance of 20 and 25 miles. The church was very much revived, and 38 new members added. On the last night of the meeting the church voted to go from one-fourth to half time, and raised a subscription to pay for the extra time. Refreshing rains as well as spiritual blessings have been abundantly given, and the people are thankful and happy. Glory, honor and praise to His holy name. I appreciate the prayers of my friends.

Cordially,
W. A. McComb.

WEST JUDSON.

The West Judson Association will meet with the Uclatubba Baptist church on the 28th day of August, 1917. Please make this announcement as the place has been changed since our last meeting. Those com-

ing by railroad will come to Saltillo and arrangements will be made to convey you to Uclatubba church, which is about three miles west of Saltillo. Yours fraternally,

D. C. LANGSTON,
Moderator.

A WORD FROM BELZONI.

We are beginning to find ourselves on the field here. Pastor Pope left the work here in good condition. The people love him.

The new pastor has been received royally. The people of this church and town know how to welcome a new preacher among them.

The opportunities here are large. Great work can be done. Will those who read this pray that the Lord will make His servant usable here?

W. A. SULLIVAN, Pastor.

WEST.

The meeting began at West the third Sunday in July. Brother Barton, of Winona, did the preaching and Brother Joe Canzoneri led the singing. The meeting grew in interest from the first; closed Saturday night following. Fourteen were baptized and two received by letter. The meeting was begun with a thanksgiving service. The best for several years. W. I. HARGIS.

Prof. J. W. McKay, of Braxton, Miss., has been elected to the chair of science and agriculture in Hall-Moody Institute, Martin, Tenn.

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If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly, there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning, or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Fleet-Mansfield Drug Company, Memphis, Tenn.

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Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for August 5.

MANASSEH'S SIN AND REPENTANCE.

II Chron. 33:1-16.

Golden Text: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7).

Lesson connection.—This lesson is historically connected with that of two weeks ago. Following the miraculous deliverance of Jerusalem from the hand of the Assyrians, Hezekiah, the king, became sick unto death; but he prayed the Lord earnestly and fifteen years were added to his life. The gracious invitation of last lesson quite appropriately comes before the present one on Manasseh and his repentance. Manasseh succeeded his father, Hezekiah, to the throne of Judah about 695 B. C., and reigned 55 years.

I. Manasseh's Sin (vs. 1-10).

This reckless son of a good father "scorned all that his father had worshipped and worshipped all his father had loathed." Hezekiah was one of the best—if not the best—kings Judah ever had. Manasseh was the worst. He came to the throne at 12 years of age—a dangerous age. The oft-repeated character sketch of so many of the kings of Israel and Judah gives the key to the character of Manasseh—"and he did that which was evil in the sight of Jehovah." The first ten verses of the lesson chapter are an amplification of this somber statement. The evil which he did takes two diabolical forms—idolatry and stiff-necked rebellion against Jehovah.

1. Idolatry.—Instead of following Jehovah after the example of the godly old father, Hezekiah, the "heady," individualistic son, with supreme contempt for his father's religion, wilfully went "after the abominations" of the heathen nations round about. Manasseh first rebuilt the "high places"—worshipping places of heathen origin—destroyed by Hezekiah in his reforms. The idolatrous worship connected with these "high places" was accompanied by unspeakably corrupt practices. On these "high places" altars for the Baalim were erected which consisted of a sacred stone by which was erected the "sacred pole," or Asherah. At these altars the heath-

en god, Baal, was worshipped, the chief characteristic of which was sensuality. Manasseh did not stop with Baal worship, but "worshipped all the host of heaven" (v. 3). Then came Molech, for his share of worship—another heathen god whose chief characteristic was cruelty. One feature of this worship was the burning of children in making them "pass through the fire" (v. 6). The young king seemed deliberately impartial in his devotion to the many gods, except Jehovah. He even erected altars to these gods in Jehovah's house, the temple (vs. 4, 7). The climax of the king's wickedness was reached in the prostitution of himself before and with witches and wizards (v. 6).

2. Stiff-necked Rebellion.—The tenth verse is a vivid portrayal of this attitude toward Jehovah—"and Jehovah spake unto Manasseh and his people; but they gave no heed." God spoke to him through His servants, the prophets, also to the people and warned them, but they turned a deaf ear. I once saw a boy stop his ears with his fingers and holler to avoid hearing his mother's call. This is the wilful attitude of Manasseh's message through His servants.

The blight of Manasseh's sin fell like a shadow over all Judah. He "seduced Judah and the inhabitants of Jerusalem so that they did evil more" than the heathen nations whom God destroyed before them. It had been bad enough and sad enough if the effects of the gross sin had stopped with himself. But the destructive contagion spreads until all Judah is under its blight.

II. Manasseh Punished (v. 11).

Some of our lesson writers inappropriately call Manasseh's punishment chastisement. The latter term speaks of God's method of dealing with His children; the former His method of dealing with the sinner. The Bible narrative unquestionably places the self-willed king in the category of sinners. God punished this sinner for his sin; because such high-handed sin demanded punishment.

And this is how the sinner was punished. "Wherefore," all his evil deeds are implied in the wherefore—"Jehovah brought upon them the captains of the host of the king of Assyria who took Manasseh in chains and bound him with fetters and carried him to Babylon." In all probability a ring was driven through Manasseh's lip, to which a chain was attached and he was led like a dog to Babylon. This was one of Assyria's methods of dealing with royal captives. This severe punishment was not accidental. It was the judgment of Jehovah God upon an idol-worshipping, self-willed king. I believe no truth needs greater emphasis today than that God does and will surely punish sin. And the punishment of the sinner is inseparably bound up with the punishment of sin.

III. Manasseh Penitent (vs. 12, 14-17).

God's object in the punishment of sin is evidently threefold—penal,

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exemplary, remedial. Fundamental-ly, sin is punished because it inher-ently deserves to be punished. Sec-ondarily, sin is punished as a warn-ing to others, and as a remedy cal-culated to drive the sinner to repen-tance. This three-fold object was ac-complished in Manasseh's case. Spe-cial emphasis is placed in the lesson narrative on the remedial effect of his punishment. In the midst of his distress he repented of his great sin—"and when he was in distress, he besought Jehovah his God and hum-bled himself greatly before the God of his fathers. And he prayed unto Him." But maybe his repentance is not deeper than his trouble. This is sometimes true. However, in Ma-nasseh's case the punishment and suffering wrought deep and abiding repentance. In the last verses evi-dence of this is abundant. He cast the idols out of the house of the Lord and destroyed their altars—not only in the temple, but in all Jerusalem was this done (v. 15). The altar of Jehovah was built up and re-estab-lished the true worship of God ac-cording to the law. Then he com-manded all Judah to serve Jehovah. So far as the record goes, he re-mained true to Jehovah.

IV. Manasseh Pardoned (v. 13). No man ever turned to God in sin-cere penitence without finding the pardoning love of God. If He pun-ishes sin it is not out of vindictive passion, but out of grievous love. This was true in Manasseh's case. When he turned to God, his supplication was heard. God gave the penitent king an outward manifestation of His pardoning grace by restoring him to his kingdom. Thus, through the judgment of God, the king came to know "that Jehovah He was God" (v. 13; Jer. 15:4). So the prison of Babylon was far better than the throne of Judah. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him re-turn unto Jehovah, and He will have mercy upon him * * * for He will abundantly pardon."

Teaching Nuggets

1. Aggravated Sin.—Manasseh's sin was an aggravated type. It was against light. Hezekiah was before him. The sin committed against light is far more diabolical than the same sin committed by a heathen.
2. Sin's Contagion.—The most la-mentable fact about sin is that it spreads more easily than goodness. The influence of one's sin will not only touch his neighbor, but unborn generations. It is contagious.
3. Hope for the Worst.—If Ma-nasseh, and Magdalene, and Saul of Tarsus could find pardon, the chief of sinners need not despair.
4. God's Method with Men.—Pun-ishment in the world is often God's call to repentance. Some grow more stubborn under it; some reform till punishment is averted; some repent toward God. True repentance al-ways finds pardon.
5. Good Parents and Bad Boys.—"Preachers have the worst children of anybody," is a sort of proverb without truth in it. That a bad child sometimes comes from good parents is a fact. It is the exception, how-ever. Manasseh was one of these. I have no explanation for it. Accord-ing to census statistics, compiled by Mr. Lowell for America, this inter-

esting thing was discovered, that, of men of distinction, one out of every 22 ought to be a minister's son, if these sons of ministers bore their full share of honors. In this propor-tion, "Who's Who in America" ought to have 51 ministers' sons. As a matter of fact, this book of worthies contains 898 ministers' sons instead of 51, the normal proportion. In the Hall of Fame at New York Uni-versity, ministers' sons form almost one-fifth of the collection. The Ma-nassehs are the exceptions.

MEETINGS OF ASSOCIATIONS.

- Associations. Churches. Time.
- West Judson—Saltillo—Aug. 8.
Sunflower—Shelby—Sept. 4.
Oxford—Water Valley—Sept. 4.
Columbus—Bethel—Sept. 5.
Monroe County—Athens—Sept. 6.
Gulf Coast—Biloxi First—Sept. 11.
Chickasaw—Bay Springs—Sept. 11.
Lebanon—Sumrall—Sept. 11.
Judson—Pleasant Hill (4 miles NE Tupelo)—Sept. 11.
Tishomingo—Burnsville—Sept. 11.
Lauderdale County—Marion (5 miles N Meridian)—Sept. 13.
Bethel—Rock Branch (10 miles SW Sumrall)—Sept. 15.
Mt. Pisgah—Hazel—Sept. 15.
Hobolochitto—Union (9 miles E of Carriere)—Sept. 18.
Bay Springs—Montrose—Sept. 19.
Calhoun—Mt. Tabor (5 miles W of Pittsboro)—Sept. 19.
Tippah—Ripley—Sept. 19.
Pearl River—Edna—Sept. 19.
Trinity Missionary—Arbor Grove (6 miles SE Houston)—Sept. 20.
Jefferson Davis—Whitesand—Sept. 21.
Zion—Spring Hill (10 miles SE of Calhoun City)—Sept. 26.
New Liberty—Rocky Hill—Sept. 26-27.
Pearl Leaf—Wilson Grove—Sept. 27.
Strong River—New Liberty (Star, Miss.)—Oct. 2.
Aberdeen—Central Grove—Oct. 4.
Walshall—Centerville—Oct. 5.
Chester—Bethlehem—Oct. 5.
Carey—Hamburg—Oct. 6.
Liberty—Rock Springs—Oct. 6.
Oktibbeha—Pleasant Grove—Oct. 5.
Louisville—Enon (7 miles E Noxa-pater)—Oct. 9.
Yalobusha—Garner (at Scobey)—Oct. 10.
Jones County—Bethlehem (5 miles E Laurel)—Oct. 10-11.
Mississippi—Liberty—Oct. 11.
Rankin County—Antioch (10 miles S Pelahatchie)—Oct. 11.
Hopewell—Springfield (7 miles S of Morton)—Oct. 12.
Union—Beech Grove—Oct. 12.
Copiah—Sylvarena—Oct. 16.
Coldwater—Union—Oct. 17.
Kosciusko—Providence (12 miles E Kosciusko)—Oct. 19.
Lincoln County—Lucien (16 miles W Brookhaven)—Oct. 19.
New Choctaw—Pine Bluff—Oct. 19.
Choctaw—DeKalb—Oct. 20.
Yazoo—Goodman—Oct. 23.
Bogue Chitto—Mt. Pleasant—Oct. 24.
Chickasaw—Enterprise—Oct. 25.
Deer Creek—Belzoni—Oct. 25.
Harmony—New Hope (20 miles N Forest)—Oct. 26.
Central—Bowmar Ave.—Oct. 2.
Montgomery—Kilmichael—Oct. 16.

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The Baptist Record Book Store
Jackson, Mississippi

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

RESOLUTIONS.

Whereas, it has been the privilege of the W. M. U. of the First Baptist church of Meridian, to have as her faithful and beloved pastor, Dr. T. J. Shipman; and

Whereas, God in His infinite wisdom and love has seen fit to call him to his eternal reward; therefore, be it

Resolved, first, That in the death of Dr. Shipman we have lost a man of the highest type of Christian character; one who never tired of ministering to his beloved flock; who could ever be found upon the side of righteousness and truth.

Second, That we shall miss his wise counsel and guidance, so willingly and cheerfully given; his tender sym-

STOP! CALOMEL IS QUICKSILVER

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

Runs The Fever Down
When the body is burning and the face is flushed! Stops chills and fever.

OXIDINE
FOR MALARIA
dizziness, liver troubles and general lassitude. Fine family tonic. Try it. Made by The BEHRENS DRUG CO., Waco, Tex.

pathy shed abroad in our hearts rises as a sweet smelling odor.

Third, That we shall hold in fond remembrance his labor of love and self-sacrificing service with and among us which has been an inspiration and uplift to us, and his noble example still abides to point us to our home beyond.

Fourth, That we feel that our loss is collectively and individually great. Each member of this society having expressed themselves in this manner, as if he had been taken from their own home, he having so completely enshrined himself in the hearts of his people.

Fifth, That to our beloved sister and co-laborer and her dear daughters, we extend our sincerest and deepest sympathy, commending them to our blessed Heavenly Father, who is too good to be unkind, and too wise to make a mistake. He alone can heal their broken hearts; may they find much comfort in the words of our blessed Lord when He said to His chosen disciples, "I will not leave you comfortless; I will come to you." Our loss is heaven's gain.

"How sweet the rest, after faithful loving service;
How great the reward, with Jesus as His work is done, and the victory won."

Sixth, That we record these expressions of love for our departed and sainted pastor on the minutes of our W. M. U., have them published in our State paper, The Baptist Record, and a copy be sent his grief-stricken family.

Respectfully submitted,
(Signed) Mrs. J. M. Cameron, President; Mrs. J. R. Ellis, Secretary; Mrs. E. B. McRaven, Corresponding Secretary; Mrs. J. R. Ellis, Treasurer; Mrs. W. J. Price, Chairman; Mrs. A. Y. Harvey, Mrs. J. R. Ellis—Committee.

Protection Against Infection.
If you bruise, cut or burn yourself or get a splinter in your flesh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only 25 cents and will last indefinitely. You cannot afford to be without it. Get a box from your druggist today. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. For a FREE sample, write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Adv.
MRS. C. W. VEAZEY.
We offer our tribute of love and respect to our sister, Mrs. C. W. Veazey, whom our Heavenly Father has removed from our midst. Owing to physical infirmities, she was not permitted to attend our W. M. U. meetings recently, still her Christian nature ever responded to all calls. While we mourn our loss we feel that it is her gain, and to the stricken family we extend all the condolence that friends can offer to others in their afflictions. As we place this tribute to her memory may we pledge ourselves to emulate her

Christian character in following Christ.

By the W. M. U. of Central Coldwater Baptist church.

MRS. T. J. WHITE,
MRS. C. M. YATES,
Committee.

Loss of Appetite is commonly gradual: one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

Adv.

IN MEMORIAM.

Died at Hattiesburg, Mississippi, July 19, 1917, in her sixty-first year MRS. ALICE WHITEFIELD MOORE, universally beloved and universally lamented.

"The ornament of a meek and quiet spirit, which is in the sight of God of great price," was her's, peculiarly and beautifully her's. She "adorned the doctrine of God, her Savior" by a life of unbroken, unexampled, consecrated piety for sixty years. As mother, wife, sister, she was a model of all that was perfect in those sacred relations.

"Roses

Where they once have bloomed a fragrance leave behind,
And harmony will linger on the wind;
And suns continue to light up the air when set;"

and the memory of this blessed life will linger always in the hearts of those who knew and loved her like a strain of sweet and precious music, wafted, from Heaven itself, soothing, comforting, sustaining, in many an hour of trial to come. Gentle as a breath from a magnolia grove, moving in an atmosphere of love, kindness itself to all in need or distress, with a charity broad as the spirit of Christ, alleviating all pain, succoring all the wretched, comforting, consoling, inspiring; "thinking no evil," with a hand rich in beneficence, and a heart instantly responding to all want and all sorrow, she pursued the noiseless tenor of her way, through the shadows and the sunshine, "just a little lower than the angels." That was Alie! . . . At the parting moment God granted to His dear child what is rarely granted—a conscious vision, seen with mingled awe and joy by the watchers at the bedside. Rousing herself for one last moment, she raised her eyes and gazed intently into the glofy-land. A supernal light of glad and blessed surprise streamed from her eyes upon those around, fading softly into the sunset radiance of Heaven. Holding, vividly, in the parting moment, the double consciousness of the presence of the loved ones around her, and of the dawning of the light that shall never fade, she passed from care into peace, "through the gates into the city." God grant us so to pass when the hour shall come for us.

"For thee, Oh! dear, dear country!
Mine eyes their vigil keep;
For very love, beholding,
Thy happy name, they weep.

The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and light, and rest."

A. H. W.



R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

Your Boy Is Your All—If He Is Lost, All Is Lost.

Who are your boy's associates? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life. Your boy's greatest danger is local associates. They teach more than you. If they are bad, what is the remedy?

Mr. Robert K. Morgan, of Fayetteville, Tenn., has given this question profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close, personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring a catalog and full information of this school.

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothen and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

A GOOD advertisement is a display-window in which you may see something of interest if you stop a moment. Step through the easily-opened door of inquiry, and let the dealer who is wise enough to advertise explain his offerings. Get acquainted! Have you made yourself known to the dealers whose advertising windows are displayed in this paper of yours? Even so light a thing as a postal card will open the door.

JUDSON SPRINGS.

Have just closed a gracious meeting with the "Indian Springs" church, ten miles east of Hattiesburg. Brother R. M. Harding is pastor. We had five for baptism, three by letter and two restored; church revived. The fourth Sunday and week following will be with Brother Clark at Olive church, five miles west of Lumberton. The fifth Sunday and week following will be with Brother Clark at Bethel, 15 miles west of Poplarville. The first Sunday in August and week following will be with Brother Ollie Buckley at Society Hill.

The second Sunday in August and week following will be with C. M. Morris at Aral church, 12 miles from Hattiesburg, on M. C. R. R., and on Monday following the fourth Sunday in August will be with Brother R. M. Hardagan at Rundeltown church, 13 miles from Hattiesburg; so you see I am to be quite busy for the next few weeks, and when things go well with you and all the readers of The Record, please remember me and these meetings. I thank the Lord and the brethren for keeping me busy.

Your brother,
J. A. LEE.

WHERE DRUGS FAIL.

Many Chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Box 18H, Shelton, S. C.
Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon the receipt of the two empty demijohns which I agree to return within a month.
Name
Address
Shipping Point
(Please write distinctly)

BAHALA.

Just closed a good meeting at Bahala; deepest spiritual life and sweetest fellowship; 18 accessions to the church. I had a very severe accident while returning home Friday evening in an auto; had to cancel my meeting at Union this week; am improving some. Hope to be out in a week's time.

A. D. MUSE.

REVIVAL AT NORFIELD.

Dr. W. E. Farr was with us ten days, closing July 11th. Fifty-six were added to the church, 30 of whom were baptized on the following Sunday afternoon. We thanked God and took courage. To Him be all the honor and the glory.

S. A. WILLIAMS.

DERMA.

On Wednesday night, July 11, our pastor, Rev. A. S. Hall, began our meeting and continued until Saturday, July 21st.

During this series Brother Hall preached the pure gospel in its simplicity, and proved himself a "workman that needeth not to be ashamed," for he certainly did divide the truth aright and give to both saint and sinner their portion in season.

Brother Hall came to us from Tennessee, and we feel that God's Spirit guided us in calling him to this field. As a result of the meeting, 12 united with the church by experience and baptism, and four by letter; the church much revived, and we are resolved as a church to do more for Him who saved us than ever before. We also had in our meeting Miss Etoyle Smith, of Pittsboro, as organist, who did much for the success of the meeting. May God bless her for this helpfulness in our meeting.

Yours in His name,
W. P. WINTER.

To Drive Out Malaria

And Build Up the System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

BLUE MOUNTAIN.

We closed a great meeting recently with Rev. Sid Williams at Norfield. God was with us in great power. Fifty-six additions to the church; the heads of nine families came in during the meeting.

For three years I was pastor just two miles from this church, and it was a real joy to see so many of my old friends again. Brother Williams is a graduate of Mississippi College in the class of 1915-16, and is one of our best young preachers. God bless pastor and church.

Our Encampment.

The North Mississippi Encampment closed here on yesterday. Every one said this was the greatest encampment yet held; the spirit was beautiful, the fellowship sweet; every speaker was at his best. Dr. L. R. Scarbrough swept us with his soul-stirring messages on soul winning.

Dr. W. J. McGlothlin led us to heights sublime, as we studied the great book of John.

May God bless the readers of The Record.
Yours in Jesus,
W. E. FARR.

FRIENDSHIP CHURCH NEAR SUMMIT.

Brother J. B. Quin, of Grenada, closed a successful revival here on Thursday.

There was interest shown throughout the meeting for a glorious reaping for the Master. Eleven gave their hearts to God, and to do work for Him in His kingdom.

Brother Quinn, having but a brief stay at home, will go to Northern Mississippi to conduct another revival, assisted by the pastor of that church.

JESSIE LEE WHITE.

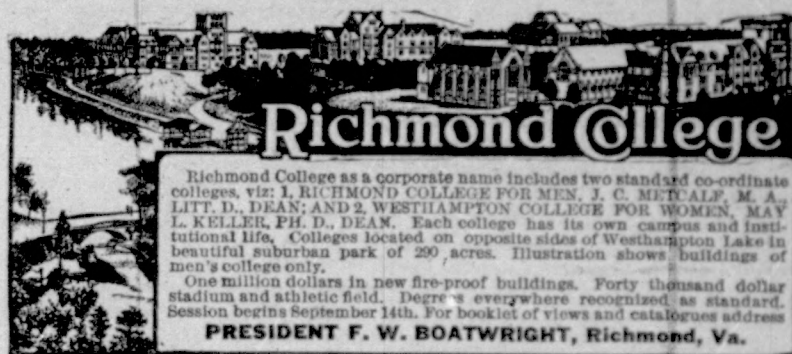
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Richmond College as a corporate name includes two standard co-ordinate colleges, viz: 1. RICHMOND COLLEGE FOR MEN, J. C. METCALF, M. A., LITT. D., DEAN; AND 2. WESTHAMPTON COLLEGE FOR WOMEN, MAY L. KELLER, PH. D., DEAN. Each college has its own campus and institutional life. Colleges located on opposite sides of Westhampton Lake in beautiful suburban park of 290 acres. Illustration shows buildings of men's college only.

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Its greatness is the voiced verdict of its million users, for Sweet Dreams is, indeed, the greatest mosquito remedy ever made.

quito remedy ever made.

Anywhere in this great big world, Sweet Dreams will keep mosquitoes off all night long.

It will be a great misfortune if you accept a substitute.

Every store, every town. Sweet Dreams.

Teacher Training Class Books

NORMAL COURSE BOOKS

The following is the arrangement of the text-books offered for study in the Normal Course.

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, and Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks with the Training Class" (Slatery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents; for officers and all classes wishing to study the general subject of organization and management.

For departmental workers wishing to study, individually or in departmental groups, a book on their own special department, a list of optional books is offered, covering Senior-Adult, Intermediate, Junior, Primary and Beginners' Departments. For completion of any one of these books, Seal will be awarded. Send for leaflet giving the list of optional books, with directions for study, stating which departmental work is desired.

Book 6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or,

"Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

("Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.)

Book 7. "The Heart of the Old Testament" (Sampey) or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

POST GRADUATE COURSE

Offered for Blue Seal Graduates.

"The School of the Church," J. M. Frost, LL.D. A spiritual interpretation of the Sunday School; inspires and enriches Sunday school workers with a vision of the deep inner things of Sunday school life. (\$1.00, postpaid.)

"The Way Made Plain," J. H. Brookes, D.D. Presents the fundamental doctrines of grace; a study in evangelism and in evangelical doctrines. (75 cents, postpaid.)

"The Making of a Teacher," Martin G. Brumbaugh, LL.D. Discusses Sunday School Psychology and Sunday School Pedagogy; presents the results of modern scientific investigation and of modern educational experience. (\$1.00, postpaid.)

"Secrets of Sunday School Teaching," Edward Leigh Pell. A treatment of the problems and questions most frequently met in Sunday school work. (\$1.00, postpaid.)

"The Monuments and the Old Testament," Ira M. Price, D.D. A delightful and inspiring study showing the light shed on the Old Testament by modern excavations in Assyria, Egypt and other countries. (\$1.50, postpaid.)

For each of these books a leaflet is furnished giving questions and guidance for doing the required work. No memory test is required in the Post Graduate Course. No credits and no substitutions are permitted. All manuscript work is examined by the Department of Sunday School Education, 161 8th Ave. N., Nashville, Tenn.

For Further Information Address Baptist Sunday School Board, Nashville, Tenn.

COLORED SCHOOLS IN MISSISSIPPI.

Public and private schools for Negroes in Mississippi are described in the report on "Negro Education" just issued by the U. S. Bureau of Education, Department of the Interior, Washington, and in a special abstract for the State. For each school the following information is given: Location of school; name of principal; character of work; ownership and control; attendance; teachers; financial condition. The descriptive sketch of the more important schools is followed by specific recommendation looking to the future development of the school. The facts for the individual schools were obtained by a field study of Mississippi and the other Southern States covering a period of nearly three years.

Besides listing the private and higher schools for Negroes in Mississippi and other Southern States, this Federal report on colored schools analyzes the provision for education by the states; discusses means and methods of education for Negroes; describes building and equipment for typical schools; and attempts to give specific aid to public and private authorities interested in Negro education. The problem before the colored schools of Mississippi is indicated by the fact that illiterates are still 35 per cent of the colored people 10 years of age and over, and 19 per cent of the children 10 to 14 years of age.

The Mississippi section of the report shows that there are, according to census figures, 1,009,387 colored people in Mississippi, forming 56 per cent of the total population. It is pointed out that 70 per cent of all persons engaged in agricultural pursuits in the State are colored, and that the number of farms cultivated by Negroes increased 28 per cent between 1900 and 1910. As farmers renting and owning land, they have charge of nearly six million and a half acres of Mississippi soil, and, if their work as farm laborers be taken into account, they undoubtedly cultivate a far larger area. The report therefore emphasizes the need of agricultural and industrial education, pointing out that public facilities for this type of education are still practically negligible, and, while a few of the private schools are rendering effective service, they are for the most part unable to meet the State-wide needs.

Public provision for colored and white children in Mississippi is compared on the basis of the amount expended for teachers' salaries and the number of children of school age. "The public school teachers of 51 counties in Mississippi received \$1,625,369 in salaries in 1912-13," says the report. "Of this sum \$1,284,910 was for the teachers of 121,233 white children and \$340,459 was for the teachers of 150,758 colored children. On a per capita basis this is \$10.60 for each white child of school age and \$2.26 for each colored child." The inequalities between the figures for white children and those for colored children are greatest in counties where the proportion of Negroes in the total population is largest.

Private schools for colored pupils in Mississippi number 46, according

to the report. They have a property valuation of \$1,288,902, an annual income of \$177,425, and an attendance of 7,044 pupils, of whom 6,267 are in elementary grades. The private schools are largely supported by denominations. Only 23 of the 46 schools play any important part in the educational activities of the State. It is pointed out that a few of the remaining schools may be justified on denominational grounds; the majority, however, are so hampered by small income or poor management that the State receives little benefit from them.

The most urgent need of the colored schools in Mississippi is trained teachers. The report declares, "The supply now depends almost entirely upon the secondary schools, most of which are private institutions. Of the private schools, however, only five offer fair courses for teachers. Four others include one or two teacher-training subjects in their general course. The pupils in the graduating classes of all the schools offering teacher training number only about 160, an annual output obviously inadequate to meet the need for teachers in a State with over 1,000,000 colored people and 4,100 colored public school teachers."

The report summarizes the educational needs for the schools of Mississippi, as follows:

1. The strengthening and extension of the elementary school system. The only agencies able to supply this need are the State, the counties, and the local public school districts.
2. The increase of teacher-training facilities. To this end secondary schools with teacher-training courses should be provided, more summer schools and teachers' institutes should be maintained, and the private schools should co-operate with the State department of education by placing more emphasis on teacher-training courses in accordance with State standards.
3. More provision for instruction in gardening, household arts, and simple industries. In developing this work counties should realize the possibilities of the Jeanes Fund industrial supervisors.
4. More instruction in agriculture and in the problems of rural life, so that teachers and leaders may be developed for a people 80 per cent rural.
5. The maintenance of industrial high schools in cities.

Copies of the section of the report dealing with Mississippi may be obtained on application to the Commissioner of Education, Washington, D. C.

EBENEZER.

I have just closed a good meeting with Brother Walton Jones at the old Ebenezer church, of Mississippi Association, one of the first landmarks of Baptists in Mississippi—where Richard Curtis labored. Good meeting; many saved. The people could not let it stop when the visiting preacher had to leave for another meeting, but the pastor was pressed in to carry it on. A noble people and earnest pastor.

J. L. BOYD.

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One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

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MASSEY SCHOOL FOR BOYS PULASKI, TENNESSEE.

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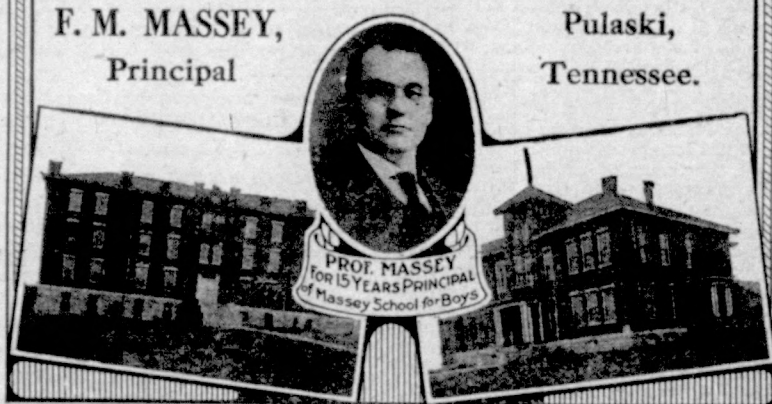
"As a patron of Massey School for two years, I would say to parents of young boys seeking a high grade Preparatory School that they cannot do better than to entrust their sons to Massey School." L. A. Holmes, Pastor, Methodist Church.

"I am fully convinced that there is no school in which there is a higher standard of intellectual and moral endeavor. If I had other sons to educate, they would most certainly be placed in your care." J. F. Jones, The Yazoo and Mississippi Valley R. R.

Massey patrons have reasons to be pleased—the work is thorough and the atmosphere wholesome and uplifting. Why not send your son? Catalog or other information gladly furnished. Address,

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Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 12th, 1917.

For further information, address, EDWARD P. CHILDS, President, or The Registrar, Lebanon, Tennessee.

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A STANDARD COLLEGE OF LIBERAL ARTS.

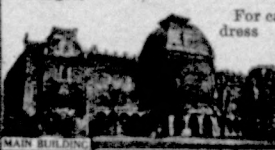
ESTABLISHED 1838.

Standard College Courses leading to B. A. and B. S. degrees. Carnegie Library well equipped. Physical, Chemical, and Biological laboratory. Good Telescope. Conservatory of Music and large Auditorium and fifty practice rooms. Pipe Organ. Home Economics including Domestic Science and Domestic Art. Library Science. Large Athletic field. New Gymnasium with Swimming pool. Capacious Art Studio with fine outlook. An up-to-date Infirmary under management of health officer. Beautiful and spacious grounds. An attractively kept dining room. A dormitory unusually adapted to life of students. Individual personal attention. Moderate charges.

For catalog and other information, address

PAUL V. BOMAR, D. D.

MARION, Alabama.



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LOUISVILLE, KENTUCKY

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E. Y. MULLINS, President.

THE CHALLENGE OF THE WAR TO FOREIGN MISSIONS.

Representing the mission organizations and forces of North America, the committee of reference and counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. While some missionary boards are not contemplating special and untold undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic wars and the first missionaries sent abroad from the United States began their work during the war of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large

share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict, cannot return to former positions of contented subjection.

China and Japan have held the balance of power in Eastern Asia constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army of her navy. By serving the world most effectively they also greatly serve the state.

We therefore call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalizing of all missionary agencies and for the competent possible mobilization of the forces of the Christian church for the redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

On behalf of the committee of reference and counsel,

JAMES L. BARTON,
Chairman.

A traveling man who occupied a train seat with a minister, wished to take him down a peg or two and so said, "Have you never heard that each time a priest is hanged in Paris, an ass is hanged at the same time?"

The clergyman blandly replied: "Well, let us both be thankful that we are not in Paris."

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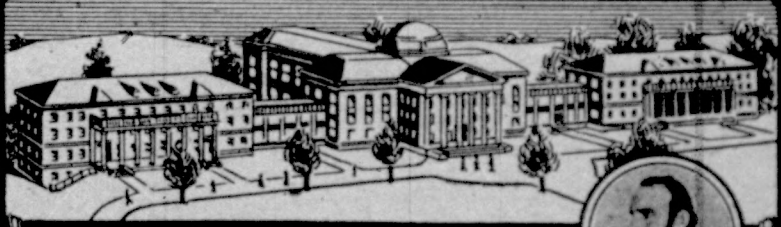
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NEWS IN THE CIRCLE

MARTIN BALL

Rev. M. T. Tucker has accepted the chair of Bible in Burleson College, Greenville, Texas. He is said to be a strong man.

It is announced that W. B. Holland, of Waco, Texas, has been secured to join the Southwestern Seminary evangelistic force.

It turns out that Dr. R. J. Bateman, who was called to head the Home Board evangelistic forces, declines and will remain as pastor at Troy, Ala.

Dr. Ben Cox has been granted a vacation of two months by his church in Memphis, to do evangelistic work among the soldier boys at Montgomery, Ala. He is well suited to such work.

Dr. Geo. W. Truett has just closed a great meeting in Ft. Worth, Texas. On the last three days of the meeting there were 200 professions. Two of the churches in Ft. Worth joined in this meeting.

Rev. G. Lee Phelps has been chosen by the Oklahoma convention to succeed A. G. Washburn as mission secretary. Brother Phelps has been connected with the Home Mission Society in their work among the Indians for several years.

The honorary degree of Doctor of Laws was conferred on Governor C. H. Brough of Arkansas, at the commencement of Baylor University, of Waco, Texas. Mississippians know how well he will wear such honors.

Mr. John Poteat, son of Dr. E. M. Poteat, president of Furman University, Greenville, S. C., has entered the Army Y. M. C. A. work. He is not a preacher. Dr. Poteat has two other sons in the ministry, both of them missionaries.

Superintendent J. R. Carter, of the orphanage, was in Clarksdale last week for a day. He was visiting the Negro Baptist Convention, in the interest of the colored orphan children. It was a pleasure to have him in our home.

Rev. J. W. Beeville, who has been serving William Jewell College, of Missouri, as educational secretary, has accepted a call to the Polytechnic church, Ft. Worth, Texas. Some name for a Baptist church!

The State convention of Negro Baptists are now in session in Clarksdale. Up to Wednesday morning they had enrolled 750 messengers, each of whom had paid one dollar for the privilege. Superintendent J. R. Carter spoke to the convention concerning their orphanage. It was our privilege to have him in our home. Come again.

Rev. J. B. Leavell has been called as pastor to the First church, Houston, Texas. He will begin work on October first. Robert Jolly accepts the position as assistant pastor. This is the field Dr. J. L. Gross resigned to take the work of general enlistment man of Texas.

Prof. W. L. Gentry, who has taught 11 years in Carson and Newman College, Jefferson City, Tenn., was recently elected president of that institution. The choice was certainly a wise one.

Evangelist W. M. Anderson, of the Home Board, has been called to and accepted the pastorate of the First church, Quitman, Ga. He is an excellent preacher, and will make a helpful pastor.

Evangelist Sid Williams is in a great meeting at Celeste, Texas. Over 60 have been received for baptism, among the number a German Catholic, who was converted. About 27,000 people have joined Baptist churches in his meetings.

Evangelist Isalah Watson recently closed a meeting at Pitkin, La., A. H. Nanny, pastor, in which there were 83 additions—62 for baptism. Evangelist Watson was born, and raised, and ordained in that community.

The B. Y. P. U. A. Convention was held at Detroit, Mich., July 5-8. Representatives from all parts of the United States and Canada were present, about 3,000. Dr. E. M. Poteat, of South Carolina, addressed the convention. His subject was "The World Challenge to Baptists." It was enjoyed very much.

The second Sunday in August, Evangelist T. T. Martin, of Blue Mountain, will begin a meeting with Mt. Zion church, Lincoln county. The meeting will be held under a large tent. Pastor A. D. Muse is behind the movement. That means success. The church is six miles west of Wesson.

Experienced.

The ladies were discussing a wedding which took place in their church the previous evening.

"And do you know," continued the first and best informed lady of the party, "just as Frank and the widow started up the aisle to the altar every light in the church went out."

This startling bit of information was greeted by a number of "Oh's!"

"What did the couple do then?" finally inquired one who beat the others out in regaining her breath.

"Kept on going. The widow knew the way!"

CLEANLINESS

"Cleanliness is next to Godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no Calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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